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The Camping Magazine

Bernard S. Mason, Ph.D., *Editor*

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Courtesy Four Winds Camp

“Now the Four-Way Lodge is opened—now the
Smokes of Council rise—
Pleasant smokes, ere yet 'twixt trail and
trail they choose—”

—*Kipling*

The Future of Camping

By

HOWARD Y. McCLUSKY
Associate Professor of Education
University of Michigan

THIS article is an invitation to speculation about the future of camping. It is set down in the hope that the imagination of some realistic soul will be stimulated to tinker with the prognostications herein described. Perhaps some meddler will do something to hasten a few of the developments which are already edging slowly into practice.

This attempt at prophecy is a compound of hope, possibility and probability. The stuff of *what-we-would-like-to-happen*, of *what-might-happen*, and of *what-will-happen* is poured into an indistinguishable mixture. In this whirl at the future no effort is made to separate these various ingredients.

Several social and cultural trends will modify the development of the camping movement. They are the increase of leisure time, the urbanization and comfort motive of modern life, the growing interest in child and social welfare, the improvement of transportation, and the progressive change of the school.

The bearing of these various trends on the camp of the future are so obvious that only a few remarks are needed to elucidate each point. In spite of its advantages, modern city life is fraught with serious disadvantages. The collection of great numbers of people in close proximity, in a state of great interdependence, living in cramped quarters, with ready access to mechanized forms of standardized and passive recreations is debilitating and ruinous to the human spirit. This article is no occasion for an elaboration of this point. Clearly, however, the increased leisure of modern civilization presents a challenge and an opportunity to counteract the dysgenic effect of the huddled artificiality of our swarming metropolitan areas. Human nature tends to take the path of least resistance. Everywhere this trend is seen in the universal struggle for economy of effort and the increase of physical comfort. But paradoxical as it may seem, excessive ease, and freedom from exertion soon leave us so emasculated that life loses its tone and flavor.

Young people, especially, may readily be led to enjoy physical hardship and simplicity. The love of the strenuous life seems to be native to their spirit. A great extension of the camping movement might constitute a counterbalance to the weakening and softening trends of modern city life.

The means of transportation are improving rapidly. Every improvement is an added facility for the camping movement. The most land-locked farmer can quickly find the lake shore; the most pavement-hardened city dweller can in a few hours lose himself in a thick forest. Climate becomes less and less a barrier, because by moving rapidly about over the face of the continent we can select our climate regardless of the month on the calendar.

Social welfare is a growing universal concern. Everywhere emphasis is being placed on the increase of human happiness and the prevention of physical, mental and social defects. Childhood is the strategic period for human betterment, both from the standpoint of preventing later troubles and the increase of assets. A comprehensive provision for social need inevitably brings one to the camp and the camping program.

Perhaps the most striking evidence of the growing interest in children is contained in the changing philosophy and program of the school. Character education, the activity movement, socialized recitations, the project method, the enrichment of the curriculum and the de-verb-alization of instruction are all straws in the wind. The significant feature of this phenomenon is that the more the school expresses this trend in a definite program the closer that program resembles the camp at its best. The camp might be one department of an ideal school. Theoretically such a relationship is already possible.

These, then, are some of the current social and cultural tendencies which are pushing the camping movement on to newer forms of development. It now becomes our task to outline

more explicitly what form some of the developments may take.

The writer predicts in the first place that the summer camp will expand more and more into the remainder of the year. It will begin earlier and close later than it does now. On the other hand, the school will expand into the summer. This process will go on in both institutions until it will occur to some camp director or to some school administrator that one agency should be a continuation of the other. After all, the summer vacation for schools is nothing more than a tradition left from our agrarian days when the children of the frontiersman were needed for summer work on the farm. This need no longer exists to the same extent in our present civilization. We already have summer schools in many towns and cities. Why not have camps as the summer section of the public school? And why should the camp fold up its tent in September? Already the camps of the C.C.C. and of the W. K. Kellogg Foundation in Michigan are demonstrating that they can run on a twelve months' schedule. Variations of this idea are contained in the northern private schools that move to southern quarters in the winter, and in the development of day camps as a facility for supervised recreation near communities which cannot afford the larger service of a 24-hour a day camp program.

Camps and camping experiences will develop greater mobility. Education has already accepted the 'University Afloat' composed of a liberal arts college located on a large ship using the ports of seven seas and the countries of the world as materials for instruction. The University of Wichita (Kansas) gives summer courses for credit in caravans of busses touring the country. Antioch College pushes half of its student body off the campus at Yellow Springs, Ohio every five weeks into various localities, and Bennington College in Vermont sends its students during the mid-winter months into all parts of the United States, Canada and Europe for laboratory and practical experiences. The summer camp has long employed various degrees of mobility to enrich its program. The most common device has been the hike out of camp into the surrounding territory which may last for one or more days and nights. Another variation of this idea has been the long canoe trips into the Canadian forests. The camp traveling in large busses and trucks with full equipment and staff is, of course, the best ex-

ample of this type of camping. There are already several successful illustrations of this enterprise.

But the real drive for mobility in camping will come as the youth hostel becomes established in this country. This movement is already a tradition in eighteen countries of the world. It has taken hold swiftly in the United States is now operating in New England. More information concerning this important development may be secured by writing to American Youth Hostels, Inc., Northfield, Massachusetts.

Camps, institutional or private, have not developed a practice of cooperation in their programs and facilities. If several farsighted camp directors located in the same general camping area could pool their resources, the enrichment of their separate programs would be manifolded far beyond anything we know today. Perhaps the youth hostel movement will accelerate the development of a cooperative technique and practice among camps. The relation between these two ideas is so obvious that one is amazed that no one has realized the possibilities which they present. Why is it not possible for several camps to set up a hiking and bicycling circuit in which the camp is the youth hostel? Various combinations of the traditional camping and youth hostel programs could be worked out in a variety of modifications until an entirely new style of camping and hostelling would arise. Such a development would not interfere with either the camping or the hostel movement. On the contrary it would enrich both.

Here and there on the camping horizon are appearing traces of another service which in time will expand into enormous dimensions. Reference is made to camping for adults. Adults are as adapted to a camping program as young people. New facilities are needed. Some adaptation of program will be required. And a tradition of camping for adults will need to develop as it has for young people. But when great numbers of young people who have been accustomed to the advantages of camping grow up to adult years the memory of their happy camping days will create a demand for a continuation of this life. The informality and expansion of adult education will swell the stream of camping for grown-ups.

Already the National Park Service is cooperating with local communities in setting up permanent camping facilities to accommodate

a twelve months in the year program of camping for all ages. The plans for these establishments are based, among other things, on the assumption that many of the adult activities of a community will center at the camp site. The proposed cooperative camp project for Hillsdale and Branch counties in Michigan is an example of the type of enterprise which will become more and more common throughout the country. The multiplication of such provisions will speed the time when adults will enjoy camping as an improved form of leisure time activity.

Camps will be more and more used for special purposes. Camp Interlochen near Traverse City, Michigan, is famous as the location of the summer quarters of the National High School Orchestra. Peterborough, New Hampshire, is the address of a famous camp where artists, writers and musicians can retreat for creative work. New England contains other camps for those interested in the drama and dancing. A thorough canvass of the American scene would discover numerous other camps serving specialized purposes. Several summer camps could be filled with school children needing special treatment in overcoming reading disabilities and other deficiencies. This is only one instance of a great need which awaits the development of special camp facilities.

But we have not mentioned the greatest specialized need of modern times which challenges the camping movement. Reference is made to some agency where children with difficult problems of behavior and emotional adjustment can be sent for cure. Every community in this country contains several children who will be the trouble makers of society in another decade or more when they grow up. These children can be cured but no facility exists to cure them. The service available in the typical child guidance clinic is mainly diagnostic. In spite of the very real advances made in the understanding of children, facilities for treatment and control lag far behind facilities for the identification of symptoms and the analysis of emotions. Our present institutions are inadequate. Reformatories do not reform. The average public school is not yet competent to handle the difficult child. As a consequence the child struggles along with a severe handicap, piling mistake on mistake until in the form of a definite delinquency or a personal breakdown he comes dramatically to the attention of a som-

nolent society. Some intermediate agency devoid of stigma and providing a normal, healthy environment is needed to save these troublesome youngsters for social and personal happiness. This need is an opportunity and a challenge to the camping movement.

Another great need of modern times is some supplement to the public high school for those young people for whom the present curriculum is inadequate. It is an unmitigated tragedy that more than half of the high school students who begin as freshmen do not remain to graduate. And of those who graduate only a small number continue their education. America is gradually awaking to the fact that young people by the hundred thousands are cut loose in society stranded in the 'lost years' between 16 and 21, no place to work, no school to attend, no chance to grow.

Society has not yet come to the rescue of this great, neglected group. Some People's College will arise. Perhaps the camps of C.C.C. is a forerunner of a new agency. At any rate when a new institution grows in response to this human and social demand some modified camping program should be an important branch of its activity.

The camp as a laboratory for the study of youth will be exploited more seriously than it is today. Ordinary life affords little opportunity for the careful study of young people. The playground is unorganized, the routine of the school resists interference, and the intimate circle of the home is difficult to penetrate. Under the most favorable circumstances only a part of the life of a boy or girl is open to investigation. As a consequence the study of youth is likely to be fragmentary, consisting of snapshots of play, school and home life taken separately. We can secure only a composite view of a single aspect of masses of children: rarely is the whole personality of the individual child discovered. An agency now commonly used for the study of youth is the juvenile court. But in the court our view is both fragmentary and pathological: we see the extreme, not the normal case. What we need, therefore, is some opportunity in which we can study the total life of the normal boy and girl without violating their personality. With proper equipment the camp provides such an opportunity.

The camp affords observation of all phases of living; it allows observation for twenty-four

(Continued on Page 32)

Ho! For a Life of Adventure

By

RUTH A. BROWN
Director, Four Winds Camp
Washington

ADVENTURE! It is the thing we all want whether we be six or sixteen or sixty, although the nature of what we call adventure changes with the passing years. Lucky are we who learn at an early age that adventure is not something for which you buy a ticket when you have the leisure or have saved the money but rather it is a quality of everyday living. He who doesn't learn to find adventure in the everyday ways of his youth

may all the days of his life search and find it not.

A summer camp is an ideal place to experience a hundred new adventures. If each day during a summer in camp does not turn up at least one happy, new experience in living—and what is that but the most vital of adventures—then one had best seek new fields for research.

The very name of a camp should stand for romance and beauty and fun. It should represent as colorfully as possible those things which its leaders hope the camp will give to the young campers who go each summer to its shores. In the case of Four Winds Camp, the name was chosen first because we wanted a name which would suggest far horizons, tolerance, broad interests and wide friendships

with people and with things. Situated in a group of about four hundred islands, sailing, canoeing and other forms of water activity would naturally be one of our chief activities. Then, too, there was once an old Yankee Clipper Ship called THE FOUR WINDS. It has been a good choice for in ten years we have not begun to exhaust the ways in which the name of our camp influences the things we do nor will we ever exhaust the possibilities. Keenness for water sports grew from it, a keeping of logs when on trips, singing of old sea chanteys, (what a treasure trove they are for sea camps!), the building up of a good library on every known subject of interest to youth, acquiring a globe, substituting the old time senseless stunts with occasional travel-evening fires, evenings of learning foreign dances, etc., or reading aloud good travel books. Perhaps more than in any other way it has influenced our

Courtesy Four Winds Camp



singing, and songs and singing we would place first on our list of things we could not run a camp without.

If the name of the camp should symbolize adventure, the names of the things in the camp also have a rich contribution to make. How deadly dull to live in a cabin or tent number "Five" or "Seventeen" when one could live in Cabin in "Flying Cloud," "Glory of the Seas," (two famous clipper ships inspiring one at once to learn their stories) or "Seven Seas" which has an almost all-the-way-around view of waters from its doorway, or "Rocky Point" suggesting porches hanging over the water. When you hear "Romany Winds," you hear too, the wind in the firs and the swish, swish of the tide. "Wandervoegel," bird of passage, or the name of the German Youth Movement, houses a group of older girls interested in language and travel who are also intense sailing enthusiasts.

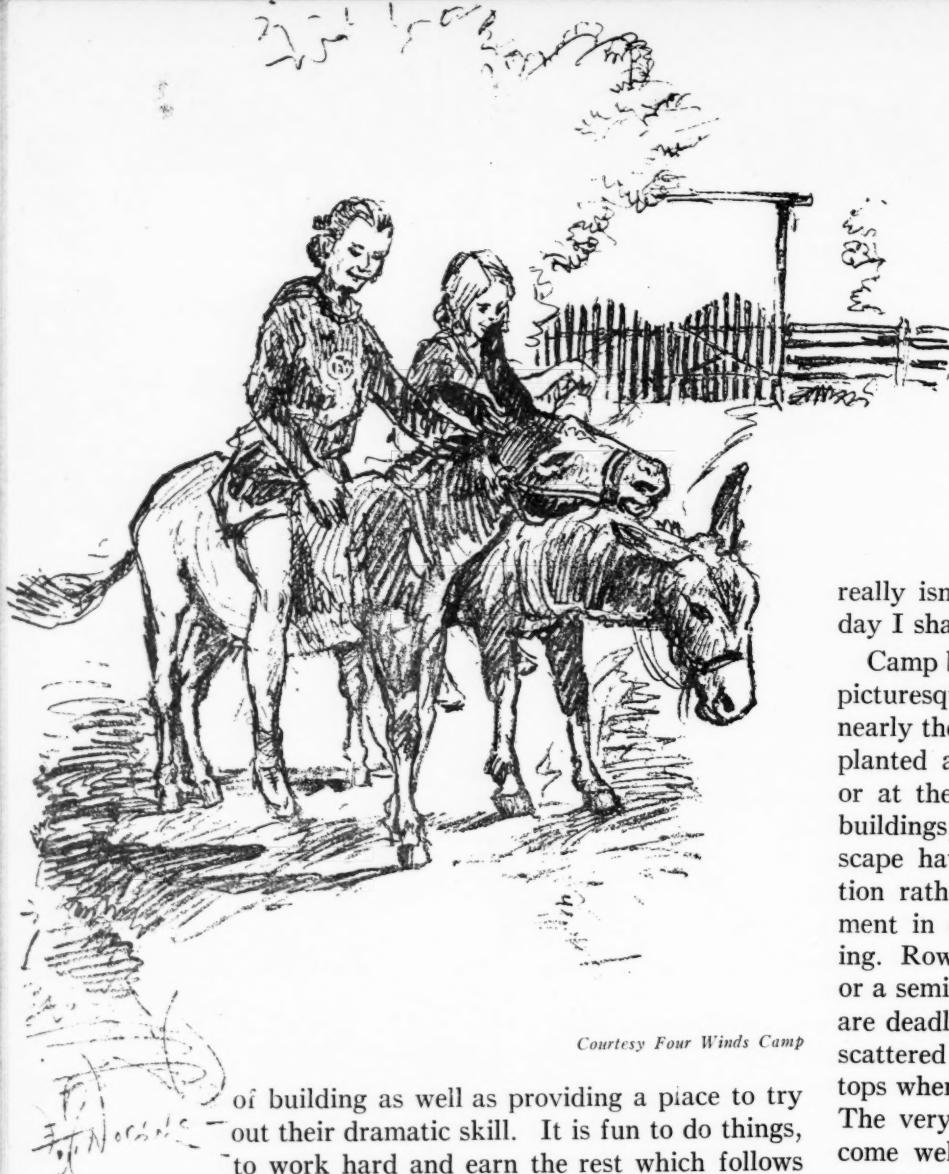
Adventurous equipment need not necessarily be an expensive investment. Take tree houses for instance! A dozen or more are scattered over our property—and if you do not believe sleeping or reading in one, or better still building one and later using it, is fun, try it! You will at once start cutting saplings before the sap runs and lay them aside to build a dozen yourself next summer. The cost of a good tree house represents about five dollars—two at most if you use native materials and do the labor yourself. Most of the Four Winds tree houses are named for foreign cities—Bagdad and Paris, Vienna and Budapest. There are usually reasons why they are so named; just as there should be a good reason for everything one does in a camp. Roma for instance is high up in a big maple tree beneath which all trails meet. Spitzenberg is on a high knoll. Sometimes there are other names. John Silver's Tree House is on Victim Island, a stone's throw away, and Wendy's Tree House was built especially for and under the supervision of the six and seven year olds.



Courtesy Four Winds Camp

Three older girls once built a tree house up in a Douglas fir tree. It had two floors—a living room and a bed room. The supplies and equipment went up on a rope pulley to the swing of a chaney. They lived in it three weeks. That experience is now one of their most colorful memories interwoven as it is with first-hand experiences with laughter and stars, night quiet and noon day shade and rain. I still recall their glee in having kept dry despite the downpour. Have you ever listened to morning coming to a tree top? It is a thrilling experience even for an oldish adult.

Outdoor fire places are always fun but especially meaningful if the campers themselves have gathered the stones for them and assisted in their building. Outdoor theatres where the labor is done by the campers bring the reward



Courtesy Four Winds Camp

of building as well as providing a place to try out their dramatic skill. It is fun to do things, to work hard and earn the rest which follows and it is especially joyous to work with one's contemporaries toward mutual achievement. A camp which does not offer such experiences is missing one of its greatest opportunities.

Camp—any camp—can be so rich in fuel for the imagination of youth. A huge iron kettle used in early ranch days for dipping sheep is now hung on an iron crane under the trees. Known as the Gypsy Kettle, in it each season are dyed the sails for the Gypsy Fleet. Into it go all the scarves, blouses and bandanas for Gypsy Day and out they come a galaxy of violet and crimson, yellows, blues and greens.

One Fourth of July, a group of fourteen and fifteen-year olds unveiled a Cross Roads Sign. It had been made and carved from materials at hand. It pointed to the four points of the compass and stood at an intersection of the trails; it reads: To Singapore 7229 miles. To Buenos Aires 7214 miles. To Timbuctu 7742 miles. To Londontown 5094 miles. The distance had been computed as the crow flies. The globe, atlas and counselors were finally consulted before the figures were actually carved.

“Let's meet at the Cross Roads Sign,” is frequently heard and one day while waiting there an eleven year old remarked:

“You know, when you're feeling crabby about something and you read how far it is to Londontown it makes the world feel so big that being crabby seems a waste of time.”

It works the other way too, “It really isn't so very far to those places! Some day I shall visit them all,” quoth young Mary.

Camp buildings themselves should add to the picturesqueness of the camp setting. The more nearly they make you feel that seeds have been planted among the trees, or rocky hill sides, or at the edge of the water, and from them buildings, simple and belonging to the landscape have sprung up—the better. Imagination rather than money is the important element in creating a background for adventuring. Rows of cabins or tents in a straight line or a semi-circle may be easiest to supervise but are deadly. Rather have your camp buildings scattered along trails or hill sides or on hill tops where one comes upon them unexpectedly. The very paths or trails leading to them become well loved by the campers. Only last summer some thirteen-year-old girls who lived in a cabin on a hill rushed up to me exclaiming, “Please make Eric stop, he is spoiling our Bambi trail!” Eric, a man about camp, had thought to improve matters by putting crushed white shell from the beach on a trail going up hill to the cabin. Alas! it was too late to stop him since the trail was neatly white, daring anyone to stumble in the dark. “It's spoiled,” said young Patsy sadly. “It will crackle now and the deer will not come.”

What things one can do to the interiors as well as exteriors of buildings to make them colorful, warm and attractive! Fireplaces help, so too does the careful selection of beautifully grained woods used in their construction. Gay picture maps help and colorful transparent curtains. Simplicity should be the key note with freedom from unnecessary gadgets and junk. Care spent on such details brings its own reward in increased enrollments. “I love camp because it is so beautiful,” said a small camper, “It feels like coming home to come back.”

Animals repay their way a hundred fold. Horses and youth belong together. Owning your own horses or having the same ones return every year also builds up camp tradition. All through the winter Mary or Peter will anticipate riding down the long lane or cantering to Sunset Beach on "Night Wind" or "Gypsy," "Dusty Answer" or "Lady Be Good." Goats, sheep, chickens, ducks and donkeys any camp can afford and they add to the camp's fun and romance. Oh! of great importance in a camp program are donkeys.

Have you ever urged donkeys on a three-day trip? We recommend it. No trip across the desert on a camel could be fraught with more anticipated perils and unexpected incidents. We shipped from Arizona three donkeys via American Railway Express. The donkeys themselves were not a serious investment but the freight bill was! They are beginning their sixth season now and never have we made a purchase with more rewarding dividends. Amalfi, Sorrento, and Clovelly, named for three famous donkey villages in Europe, they play each summer a dramatic part in the program of the camp. Whether hitched to a two-wheeled cart or urged along with baskets of fire-wood or picnic supplies on their backs, their "Urgers" always return home happy and hilarious with gay tales of their adventures.

The goats, Capri and Taormina, also afford amusement whether hitched to small carts or scampering around the orchard with their young companions. For two summers we have tried to find a visiting parent who would know the identity of Anna Faustina, sister goat to Caeser Tiberius. To date no one has known and you probably won't either so we'll tell you. She was the proud and ambitious wife of Marcus Aurelius!

Is it far fetched to feel that the very names of cabins and tree houses and animals awaken in youth a desire to know more about the places or things in question? It is not—in the reading of these children and when in later years they go adventuring, the towns of Amalfi and Sorrento and Clovelly will already belong to them.

Another thing which represented a small investment and which has paid fabulous dividends in fun and adven-

ture is a collection of carts. A little interest and perseverance will still find many available in almost any part of the country. Procure them by all means and let the campers themselves paint them. We add to our collection yearly and now have a covered wagon, Irish jaunting car, English governess cart, two or three two-wheeled gypsy cars, a sulkey and a gypsy van. Of the last named a psychologist parent said, "That is the most delightfully insane thing I have ever seen. I should like to be a camper myself."

The inspiration for the gypsy van dates back to an October spent in southern France. The gypsies seemed to be having such fun in their houses on wheels that we came home determined to have one too. We purchased an army ambulance wagon from the near by Army Post and had an architect draw plans for the house to be built upon it. The campers themselves

Courtesy Four Winds Camp



decided that it must have Dutch doors, window boxes, a big box for sleeping bays, a pottery shelf inside, a place to keep cooking kits and food and shutters on the windows. When it was completed they did the painting. For seven summers now it has gone clattering over our island roadways with campers going off for a supper or an overnight with each trip as much fun the twentieth time as the first. All of the carts are painted gay colors, often times with gay borders of peasant flowers and birds in colors untrue to nature—blue roses for instance and pink birds. They are repainted each season and campers get their registrations in early in order to be on hand for the pioneering days before camp really begins in order

that they may prepare to wield paint brushes.

Daily living any place is like a series of pictures. If they are happily executed with spontaneity and color, laughter and fun, the most trivial incident or experience becomes memorable. It is the camp leaders' opportunity to turn each day of the summer toward new enchantment. Camp should be a place to acquire renewed physical vitality, to learn to do things, a place to acquire expert skills in a variety of activities, a place to find new friendships and to continue old ones, but unless it has interwoven with all of these a spirit of adventure and fun you will not find the campers counting the weeks until camp time comes again.



Voice of the Wilds

By

BERNARD S. MASON



Photograph taken at Camp Fairwood, Michigan

THE calm of the evening was settling quietly over the wilderness. The breeze had died away, leaving the winding river serene and composed, the mirror-magic of its surface unruffled by the gentlest ripple. We paddled lazily, and finally ceased altogether, unwilling to disturb by any sound or motion, the sanctity and mystery that enveloped us, content merely to drift and to drink in the matchless spell of the wilderness which crept into the soul with infinite softness.

Suddenly we were stiffened up by a harsh, staccato sound—it was the shrill notes of an army bugle blasting forth its call to mess. In all my days I have never heard a more discordant sound! Not that it was in itself discordant but *that it did not belong*. Its first cruel belch blotted out the beauty of the scene, unmade the spirit of the wilds, drowned out the voices of the woods. Here was something out of order—in its every implication and by its every symbol it did not belong. This sound spoke harshly of straight lines and formalism and regimentation, of cities and tourist camps and sham. It screamed against the simplicity, composure, and genuineness that at long last we had found. The source was in keeping with the sound—a tinsel-up camp for boys that somehow got misplaced in the wilderness!

Disillusioned, we headed still farther inward, determined yet to find escape in true earth-things. It was several days later and in a setting strikingly similar, that there drifted in to us the faint, melodious tones of another horn, its deep, full notes reminding one of the base-voiced owl, its higher notes suggesting the laughing loon. It was the lumberman's horn, calling the loggers to evening meal. It was the horn of the wilderness, the age-old call of woodsmen and rangers. It bespoke the logging camp ahead, where nightly gathered true men of the woods. It was proof that we

were deep in the heart of the bush, beyond the area of golf-knickers and sham.

This horn was at home. Its voice was that of earth-things—and it made medicine, the medicine of the far wilds.

Since that summer, these picturesque horns have daily rallied our campers. They have replaced the stereotyped bugle with romance. Through woods and across lake come the deep romantic tones, carrying farther by far than those of any other horn, penetrating deeper by far into the spirit. These tones are born not of a metal tube—they come from yonder. Exceeding the intrigue of the tone of these long horns is the picturesqueness of their appearance, and they are more pregnant still in their symbolism. They speak a language that campers understand. They tell many stories. They do things to the imagination of people—in them are many pictures. They are full of power—spirit power.

Wilderness tradition makes the lumberman's horn the appropriate call for the woodland camp. By heritage and by qualification, it is one with camping.

Made of tin, these horns offer less of a burden to the budget than does the bugle, and they are as near as the nearest tinsmith. He will need to know only the specifications—five feet long, five inches in diameter at the big end and tapering down to the soldered-in bugle mouth-piece. Or three feet long with a large diameter of three inches. While the lumberjack's cook would prefer a mouth-piece fashioned from tin, bugle-trained lips feel more at home with one that has been borrowed from a trumpet.

What of the calls? There are none in particular—any sounding of notes will do as well as another. Merely run up and down the meager range of tones—there is nothing fixed and formal in the woods.



Copyright by Fay Welch

Mountain Climbing for Summer Campers

By

W. M. HARLOW, Ph. D.

Assistant Professor of Wood Technology

New York State College of Forestry, Syracuse University

Editor's Note:—Professor Harlow has written this excellent article primarily for the Northeastern States, but most of the suggestions offered are applicable in all other sections

HIGH mountain summits have always presented an irresistible challenge to adventurous mankind. To know a mountain in all its moods is one of the finest experiences any summer camper can have.

After the long climb through spruce woods, the first view of distant glistening lakes, green forest, and blue hazy peaks extending in wave after wave to the horizon is one always remembered with keen delight. After storms a mountain peak bathed in wind-driven mist provides a totally different spectacle. The sun as though controlled by a camera diaphragm, appears and disappears weirdly, while chance openings in the gray veil reveal glimpses of the surrounding country far below. Perhaps the greatest thrill is found in climbing at night under a clear sky and a full moon. Then the lakes and ponds with their rising mist seem like scattered patches of cobweb against the

forest blackness, and the lights in distant towns twinkle like stars.

Although mountain climbing is done by hundreds if not thousands of summer campers, many do not enjoy the experience, and some are even willing to let the first mountain be their last. This is due in most cases to the way in which the group is handled by the counselor in charge. With this in mind, the following suggestions are offered to group leaders in the hope that they will make mountaineering the outstanding event that it deserves to be in camp life.

1. What to wear.—Above the waist wear light weight wool; mountain climbing induces perspiration, and to sit down on a wind-swept summit in a damp cotton shirt is uncomfortable to say the least. If long trousers are worn, they should be cuffless, since cuffs tend to catch snags in the brush and may cause a bad fall. Lumberjacks merely "saw" off the bottoms and let them fray out. In hot summer weather, shorts are preferred by some climbers

because of the freedom of action which they offer. However, they furnish little protection in brushy country, and in spring and fall, one must be something of a Spartan to really enjoy them when meeting the icy gusts which upon occasion sweep over and around most mountain summits. Ankle-height shoes with composition soles are preferable. Higher topped boots are unnecessarily heavy,* while oxfords not only pick up small stones or other trail debris but also afford insufficient support for the ankles. Leather soles tend to slip on smooth rock. With the proper footgear, one can ascend a steep rocky slope with all the freedom of a mountain goat—improperly shod, disaster is imminent. Take along an extra wind breaker, or sweater. It is surprising to the beginner how much cooler it can be on top than down below in the valley.

2. *What to take.*—Only those things which are necessary for comfort and safety should be carried. The three essentials for anyone travelling in the woods are a pocket knife, matches in a waterproof container, and a good compass. In addition, the counselor should carry a first-aid kit and know how to use it. A light pair of field glasses or small telescope will be found useful but may be considered de luxe equipment, while to many a camera is almost indispensable. It should, however, be small and light—specifications easily attained by any one of several miniature cameras now available. The ferocious looking sheath knives carried by many campers were designed originally for skinning big game and are not recommended except for giving local color on a movie set or in a sporting goods window. Useless impedimenta of this sort require more effort in being hoisted to a mountain top than might be supposed, since for every pound of equipment carried up 3000 feet one must expend the same energy required in shoveling a half a ton of coal from the ground into a cart three feet high.

3. *Maps.*—Send ten cents to the United States Geological Survey, Washington, D.C. for a topographic map of the region, and teach the group how to use it. You will in this way not only avoid getting lost, but also provide added interest to the trip, especially when the question is asked, "How much farther is it to the top?" Also, at the summit the map will

* Unless protection may be needed from poisonous snakes. This is rarely the case except in the mountains of the Southern States.



Courtesy Great Northern Railway



Courtesy Great Northern Railway

enable you to find camp, and to name the lakes and distant peaks.

4. *Do not race.*—Mountain climbing for mixed groups, and especially children should not be a marathon. Two counselors should accompany each party, one to set the pace, which should not exhaust the *slowest* hiker in the group, and the other to bring up the rear in case there is a tendency for some to lag behind. After ascending a steep pitch in the trail, stop for two to three minutes to allow heart action and breathing to return to normal, and time this from the arrival of those at the end of the line. Otherwise, the hikers in front will be rested while those behind will have to climb almost continuously. In this connection, parties of more than fifteen persons are unwieldy in the woods where it is often necessary to

toes, which is tiring, but rather on the whole flat of the foot. Better balance is also maintained by this method.

5. *Drinking water.*—The cold water of mountain streams should be drunk slowly and in small quantities at any one time. With these precautions, the frequent use of pure water when available is not dangerous. But in many localities, it is better to carry water from camp, thus insuring its purity.

6. *Lunches.*—Avoid thirst-producing fillings for the sandwiches. Peanut butter and dried beef are examples of poor fodder on a mountain top where water must be carried from some distance below. The tendency of some camp cooks to use such materials has been experienced on a number of occasions. Leave

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walk in single file.

Although speed climbing is a fine sporting event for trained athletes, permanent heart damage may be caused in children, or others not in condition who are forced, or allowed under competition to race up mountains. The best way is to go alone; then one can travel as fast as he pleases without stepping on the heels in front, or being stepped on from behind. However, for the sake of safety, this is not recommended for organized camps. In climbing steep slopes, do not walk on the

Nights in the Bath

By

ABBIE GRAHAM

I did not set out to educate the young, nor to pass on the great stories of literature to a boy from his sixth to his tenth year. The hour of Larry's evening bath just happened to coincide with the time when I found it convenient to do my daily laundry. Naturally we fell into conversation about our respective affairs. It so happened, also, that during these years I was spending many hours in a library reading the classics. Larry saw in this situation two benefits to himself: stories for his entertainment; sociability during an otherwise tedious hour. That there were other gains, I do not doubt. At least he issued from the bath in a cleaner state—an accomplishment not to be disparaged!

The formula for the bath hour was usually as follows:

"What you been reading today?"

"Today I read about . . ."

"Did it really happen?" Whether it did or did not happen was not of special importance but it enabled him to get his bearings. Having once ascertained this fact, he would settle back into the tub and begin to rub diligently at a knee, as he looked up at me through dripping eyelashes and waited for me to launch us both on the wider waters of adventure.

On some nights he would come up in more hilarious mood and, as he jumped into the tub, would command in royal tone, "Now make me laugh!"

I noticed as I told the stories that he would dramatize the incidents as far as his circumstance would permit. If the character went to sea, he was the ship that plunged through the mighty waves. Or he was a whale spouting in the distance, or the horse of the hero, or the hero himself. I therefore fell upon the plan of having him retell the story the following night with whatever interpretation he saw fit to add. This was the master stroke for the success of these nights in the bath. It gave him a chance to participate and added an element of suspense. It made him see literature through his own experience. I in turn saw the classics freshly interpreted.

One night I said, "Today I have been reading about Pasteur."

"Was he real?"

"Yes. You still meet him every morning. His name is on the top of every milk bottle that the milkman brings."

"Does he have cows?"

"No, but he taught the men who had cows to make the milk better for you. And he did other things. Once some children were playing and a mad dog ran among them. One of the boys grabbed the dog and kept it from biting the children but he himself was bitten. All the people of the village came and saw what the boy had done and, though he had saved their children, they were very sad, for they knew that he could not live."

"Just then a person said, 'But there's Pasteur. He can save him.' 'Who is Pasteur?' the people shouted as with one voice . . ."

Thus the story continued and the boy was saved.

On the following night, Larry began: "You ought to drink milk. Everybody ought to drink milk because there was a guy who saved a kid's life and he's on the milk bottle top every morning. This is how he did it . . ."

He began the conversation one night by saying, "Jane's got a Bible, lucky bummer!" The children in this family were not sent to Sunday School. If they chose to go they were permitted to do so. His older sister, Jane, went to Sunday School and carried with her a Bible which Larry looked upon as a symbol of great privilege. This night he said, "There's about Moses in that Bible! Tell me about Moses." I told him of Moses' youthful struggles, of his having been found in the little boat by the daughter of Paraoh and taken by her to the king's house. In the course of the account, a sudden light came into his face. He stood up straight in the tub and shouted, "Then Moses was adopted, just like me! Me and Moses! We're both adopted! He got into the Bible and he's adopted, just like me!" Thus he chanted his great discovery that in the recorded

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A Camp Director Talks to His Counselors —

The Camp Counselor as Companion and Guide

By

C. WALTON JOHNSON

Director, Camp Sequoyah

Editor's Note:—This is the second in a series of four talks to counselors by Mr. Johnson. The third will appear in the March issue.

THE camp counselor has three rather distinct functions: Companion and Guide, Instructor, and Administrator. Counselors, with a few exceptions, have charge of cabin or tent groups, instruct in one or more activities, and help with the general administration of the camp. A few counselors in every camp must devote practically all of their time to administrative duties and are given no cabin responsibilities. A few others have as their sole duty instruction in certain camp activities. But by far the larger number of men or women on any camp staff serve as cabin or tent counselors, and have, next to the Director himself, the greatest responsibility of any members of the staff. With this as an introduction this article will proceed to discuss the responsibilities and opportunities of the cabin counselor.

Since practically all cabin counselors are also instructors and have definite responsibility for some activity, they have two distinct functions to fulfill. The camp philosophy and educational philosophy upon which a camp is founded determines whether the function of cabin counselor or the function of activity counselor will be considered primary. In an "activity-centered" camp even cabin counselors will be expected to think in terms of activities rather than in terms of boys or girls, and to consider their duties as instructors of more importance than their duties as cabin counselors. In such camps where the responsibility of cabin leadership is taken lightly, one will find many cabins under the leadership of boys and girls 16 to 20 years of age. In these camps one will also find the older and more experienced counselors living in their own quarters with no cabin responsibility. Such a situation

seems to violate the fundamental purpose of camping: namely, to make possible for each child the highest self-realization through personality development and training in the fine art of living joyously and successfully. In such camps the major emphasis is put on learning facts, acquiring skills and winning in competitive contests. The program is the thing, and must be put across, even if a highly regimented camp life, an elaborate system of awards, and continuous competition are required, regardless of what all these will do to the camper. In fact, little serious thought is given the camper. The camper is important in so far as he helps put across the program and makes possible the operation of the camp.

Now the "child-centered" and "child-conscious" camp of the progressive type with a free choice program presents quite a different picture. The best and most experienced men and women serve as cabin counselors. In fact, every cabin group is under mature, responsible leadership. In the "child-centered" camp all cabin counselors are impressed with the fact that their first and chief duty is to the children in their cabin. Program and everything else is secondary. In such camps the program and all equipment exists for the sake of the campers. In fact, all counselors are told that they are there for the sake of the campers. Everything and everybody center around the needs and interests of the campers. The criterion applied to every activity and every policy is: How will this activity or this policy affect the boys and girls? Is their highest good the primary consideration? Will this activity or this policy contribute to the highest self-realization, or to the happiness of the campers?

The most difficult thing in all counselor training is to get across the idea that the camper is first. This requires a concept of

personality and a concept of education that have not been stressed by educators generally, although these concepts were given us and greatly emphasized by such great teachers as Socrates and Jesus. Before a cabin counselor can get a true conception of his task he must actually believe that personality is the supreme value in the universe, and that the chief function of education is the highest possible development of personality, and not the acquirement of knowledge, or skills, or the ability to beat some one else in a contest.

Assuming that a man or a woman has the personal qualifications that fit him or her for a counselorship, the chief requisites for successful cabin leadership are these concepts of the value of personality and the function of education, plus a genuine interest in children. The responsibility of cabin leadership is so tremendous only mature men or women who have a genuine and intelligent interest in children and who will diligently prepare themselves for the exacting tasks of cabin leadership should be permitted to assume this responsibility. No conscientious man or woman who has a true conception of the responsibility and requirements of cabin leadership will want to assume this responsibility without subscribing to and reading the best camping magazines and studying some of the best books on camping, child psychology, adolescent psychology, mental hygiene, and the philosophy of education.

Something of the seriousness of a cabin counselor's responsibility may be understood when we realize that a camp cabin becomes the home of a group of six or seven boys for two months, one sixth of a year, and that the cabin counselor is serving *in loco parentis* for all this time. In this camp home boys and girls face problems of health, social and emotional adjustment, morals, religion, vocational aspirations, and of working out a practical philosophy of life, in addition to matters of daily concern, such as program participation, keeping up with one's personal belongings, helping to keep the cabin in order, what to read, what not to read, letters to home folks, the moral conflicts and personality clashes that are a part of the daily life of any group. To be a sympathetic friend, an understanding companion, faithful guide, and a wise counselor to a group of boys or girls is a sobering task for anyone, and requires a sound philosophy of life, a highly trained mind, a disciplined will, and emotional maturity. A

camper's life centers in his or her cabin. If we adhere to the concept of camping as an opportunity for growth in personality and character, and for learning the high art of living at our best, then we know that what takes place in the life of a cabin group determines the value of a camp experience to a child. Cabin influences are the intimate, personal influences that vitally affect a child's life and personality. Basic character outcomes, encouraging outlooks, helpful insights, and whether the camp experience, as a whole, has been a growth experience depends almost entirely upon what a cabin counselor is and the way he or she deals with his or her cabin group. Parents who exercise the most discretion in choosing a camp are much more concerned about what camp will do to the personality and character of their child, than they are about what the camp will do for the child. Location, equipment, and program will be considered only after they are satisfied with respect to leadership personnel.

Give a child physical, mental, and emotional health, wholesome and inspiring companionship, and challenging opportunities for creative self-expression, and we do not need to worry about that child's character, education, or vocational success. These will follow as surely as day follows the dawn. Herein lies a cabin counselor's matchless opportunity.

The acid test of a cabin counselor's fitness is whether he can bring out the best in the life of each boy or girl, not how much badness he can suppress, nor how much moral instruction he can pour in. Cabin leadership should be a releasing process, a leading out, a moulding, and a developing process. The cabin counselor's job is to awaken and release the dormant powers of personality in each child and in that way start the boy or girl on the road to a complete self-realization. What powers of insight, what patience, what sacrifice of selfish interests, what consecration this requires is known only to one who has succeeded at this holy task! This releasing of hidden and dynamic powers of personality should become "The Magnificent Obsession" of every cabin counselor. Then no hours on duty would be too long, no situations too trying, no problems too vexing, no difficulties insurmountable. Then every child would be of great potential value, every act of every child would have a signifi-

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The Group Work Process in Camping

Group Functioning in Camp

Editor's Note.—This is the fifth chapter in Mr. Blumenthal's discussion of the group process in camping. The sixth installment will appear in the March issue

LOOKING at camp group-wise, we find it made up of a number of smaller groups through which it functions. Among campers, some of these sub-groupings are the camp sections, the tent or cabin groups, the drama, crafts, riding and other activity groups, project groups, and camper-leader groups. There are also the "unofficial" groups created spontaneously by campers themselves to satisfy special interests not provided for in the regular camp plan of organization. The "veteran" campers who have spent many summers at camp together, or campers from the same city, neighborhood, school or family may informally organize themselves into this type of natural group. Among the non-campers, the sub-groups are those made up of the directors, counselors, service staff, camp committee, parents, neighboring community and home community.

Camp is not the sum-total of these units which are different in kind, structure, and purpose. There cannot be the addition of the unlike. It is rather the synthesis of them all. The underlying bond is the interest held in common, in an enjoyable summer experience, as well as the sense of collective participation in the social creation of such an experience. There is a vivid awareness of the reciprocal inter-group relationships in such a small self-contained community. There is a direct, immediate effect to the acts of one group upon the other. This close relationship and inter-dependence of parts intensifies the collective feeling, particularly when all groups actively share in the total life of camp. Out of the criss-crossing of group activity, out of diversity, is created the unit and unity called camp.

The relative importance of these sub-groups is not fixed for the camper during the camp season. For a time, it may be the tent group

By

LOUIS H. BLUMENTHAL
Past President, Pacific
Camp Directors Association

which holds his interest and allegiance. At another time, it may be the activity group, or the counselor group, or the camp as a whole. New activity that is compelling in interest, or a sympathetic leader who understands him, may bring about a shift in group loyalties. Sometimes these many loyalties may conflict with each other. The camper is then confronted with the necessity of distinguishing the more important from the less important groups; of evaluating them in the light of his needs and interests, and of finally making choices among them. The leader, in guiding him to integrate these various social relationships, should be aware of the unconscious drives motivating the camper in his selection.

In the course of the season, he samples the various groups as he moves from one to the other in the search of satisfying experience. As he goes about in this business of group-shopping, he appraises them in the light of his own needs and interests, evaluating, accepting and rejecting. He finally attaches himself to the groups in which he feels at home and where he has a sense of belonging. Without knowing it, he is seeking status and fulfillment, becoming a member of that group where his search is fruitful.

With practice, if marked by satisfaction, he learns to adapt to groups on different relationship levels. He learns to feel at home on the various graded levels in a vertical plane of behavior. He can be dominant in one situation, submissive in another; intimate in one and less so in another; enthusiastic in one group and less enthusiastic in another. The transitions from primary to secondary relationships do not disturb him. Such flexible adjustment to the social milieu enables him to mix freely and easily without the painful consciousness of the changes his status undergoes. With every group, he can have a different personality without the inner confusion characterizing the

individual who is ill at ease. It is a good sign the camper is growing up when he can so accommodate himself to the group.

Campers differ in this capacity for adjustment to the group. Some find their way about much more easily than others. This form of social competence is less marked, if not entirely absent, in those who have been sheltered, or greatly underprivileged. For the spoiled child accustomed to having his own way, or the child restricted in his social living to the family group, adaptation to a group, where he is not the center of attention and where he must strive for position, is a struggle indeed. Shyness, reclusiveness, may characterize the camper who escapes into his shell because he may feel unequal to meeting his companions on a give and take basis. He may become the sort of a camper who becomes deeply absorbed in activity so as to avoid direct personal contacts through conversation or discussion. He may be cutting himself off from the reality of the situation, namely, a social incompetence he dares not face or admit to himself. He may lack the means which facilitates social intercourse, namely, tact, congeniality and awareness of others. He wants the regard and companionship of others but does not know how to acquire these. A good example of this is furnished by the case of a camper, who, when told by a counselor he must play fair, and cooperate, responded in all sincerity with the pleading question, "What does it mean to cooperate? What does one do?" This boy neither possessed the knowledge nor acquired the art of the give and take of social living. As a result, he was always in difficulty with his camp-mates.

When such a social "illiterate" finally, with great effort, makes the first move to break down the barrier, he may offend by an aggressiveness which is a compensating mask for his shyness or by a clumsiness of approach which irritates. He may get no response and as a result of discouragement may retreat further within himself. Such a camper needs sympathetic understanding of his motivations. It is not that he does not want to mix. He does not know how. Through practise, under guidance, he must learn the art of participating in a group with varying degrees of adjustment. It means he must not expect to receive the same degree of recognition and response received at home. To the group, he is no longer

a mother's "darling." It is painful at first to be shocked into the realization that he cannot always be the center of the stage. His must be a succession of roles in followership and leadership. For him, a rich variety of groups, from which he can choose according to his social competence, becomes a training school in which he graduates to increasingly difficult social situations as his capacity grows. Through such participation, he develops greater susceptibility to group stimuli and hence becomes more aware of the part he is to play.

Turning back to the group, what is there in its nature that is conducive to personality development? A number of criteria can be put in such group evaluation. In the first place, a group is educationally significant which assures the expression or fulfillment of a large number of campers' interests, desires, needs, and faculties. Such a group becomes fertile soil for the flowering of the complete self. This means the group must have varied and rich stimuli to evoke equally varied and rich response. It should provide a variety and goodly number of situational experiences in which the camper can practise what he is and apply what he knows. Too great sameness of group members or tedious monotony of activity is stagnating. The group should provide the answer to the persistent question "What's doing?" Otherwise, dulled by its own inactivity, it seeks excitement and thrills.

For it is through response, through action and re-action that growth takes place. We cannot teach the child. He can only teach himself through experience. Satisfaction must accompany such learning. Here is where camp leadership meets a great challenge. It is to invest the camp process not only with the quality of growth for the camper but also with the quality of satisfaction to him. Satisfaction without growth means stagnation, means wasted opportunities that come only once. Learning minus pleasurable reaction degenerates into animal training. The campers ask for a merger of fun with learning. For the counselor, this dualism should not mean the implementing of bags of tricks, program devices, awards, and other first-aid tools. It should mean the wise employment of the camp environment (leaders, equipment, camp-site, program, groups) on behalf of those motivations of the camper (interests, desires, habits), to

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Orchids to Uncle Sam

Uncle Sam may have been tardy in recognizing an obligation in respect to camping, but now that the matter has his attention, he gives every indication of going at it with characteristic American zeal. Already the camping field owes him a debt of gratitude, and this for the contributions made in the last three short years. At this rate, the future should promise much.

Witness the model camps constructed by the National Park Service throughout the country—beautiful in location, most satisfying in architecture, artistic in all appointments, modern in type, complete in every detail. Significant as is the use to which these camps are to be put, it is rather to their model aspect to which we wish to refer. Here we have, at regular intervals throughout the country, model camps that demonstrate the latest and most approved in the way of layout, building accommodations, architecture, and permanent equipment. Surely anyone planning to construct a new camp today would deem it necessary to visit one of these model set ups and study the government specifications for site, layout, and construction. So, too, would those planning a few cabins, or a new central lodge.

Witness the change in type of housing cabins, the change in architecture. Witness the changed health specifications from square feet of air space as the criterion to distance between side rails of bunks. Surely the builder of cab-

ins today has the advantages of architectural and health information that was not existent two years ago, information that is to be had for the asking from the Park Service.

These camps have been built near metropolitan centers after a survey of the camping needs in these areas. They are not to be operated by the government, but rather to be rented at remarkably low cost to local institutions desiring to operate camps—this to make possible more facilities for the masses. Rigid minimum standards have been laid down which must be met by any institution operating a camp on government property.

The survey of existing camps made by the government in certain areas is a beginning step in the right direction. If this were carried on to the point where a complete reference list of all camps in the country, their type and ownership, would be available, a long felt need would be filled. It is to be hoped that this will be done.

Important as administrative and constructional problems are, however, they are eclipsed by the ever-present concern of setting up a program—a living situation—that will tend to achieve the objectives of camping for the individual camper. After all, what happens inside the camper is the most important consideration—what happens in respect to health, personality changes, appreciation, the learning of skills, social adjustment. The central problem is how best to achieve desirable changes along such lines. Is it too much to hope that the government's resources may in time be turned to this aspect of camping?

The promotion of education and the perfection of educational techniques has been a conspicuous function of the government in the past. When we consider the contributions of the office of Education to formal education through the schools, we begin to comprehend the vastness of the possibilities. Organized camping, both in magnitude and in potentialities, is an educational institution demanding investigation, research, and support. Let us hope that the National Park Service will be as vitally concerned with the educational as with the recreational aspects of organized camping.

The last three years have seen great strides forward—let us hope this progress may continue along all the many and varied fronts of the organized camping field of operations.

Camp Craft and Woodlore

(Reprinted from *Canoe Trips in Canada*,
Canadian Travel Bureau.)

In the heavy timber, before you make camp examine the trees that could possibly fall across your camp. If you find any dead stubs or dangerously leaning ones, look for another site.

Firearms in camp, except during the hunting season, are a nuisance, often more of a danger to members of a party than a protection. Predatory animals are rarely met on trips in Canada, and when encountered usually show a desire to avoid contact with human beings.

Overloaded canoes are always dangerous. An upset, or being swamped, may lose you your equipment and provisions. In spring or fall when the water is too cold for swimming the consequence of a ducking may be serious.

Drink sparingly of water in a strange country; it may cause dysentery or be very constipating until you get used to it.

Don't fail to take a good compass with a lock needle, and become familiar with it before you start. Don't wait until you are lost to do this.

If lost in unknown territory, find a stream and follow it down, it will generally bring you out near habitation.

Don't follow old wood roads; they generally wander around aimlessly and lead nowhere.

Plan your work. Let each member of your party have a certain amount of work allotted to him and every one do his share.

If you fall into the water, no matter how cold the weather take off all your clothing and wring it out as dry as possible and put it on again. You will be warmer afterwards and avoid colds or worse.

Never drift into swift water. Have plenty of steering way on your craft.

Don't try to learn poling a canoe in swift water. Try it in still water first.

Don't trust yourself on a mountain lake with too heavy a load in your boat. Sometimes they are squally.

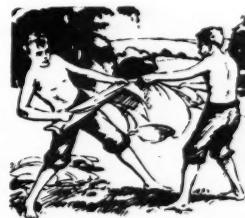
Don't neglect your cooking; take time to prepare at least two good meals daily.

A good camp lantern or "bug" can be made by punching a hole in the side of a lard pail or tin can and inserting a candle. Use a wire lengthwise of the tin for a handle. The can acts as a reflector, shields the light from one's eyes, and is surprisingly effective in keeping the candle alight even in a strong wind.

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ON THE TRAIL OF NEW BOOKS

Mental Spark Plugs

By Frank H. Cheley (Elgin, Illinois: David C. Cook Publishing Co., 1936) 160 pages, cloth.

Frank Cheley has given us another of those characteristic volumes he does so well. And this one will be of more interest than the average to camp counselors, club leaders, boys' workers, in fact to all who deal with youth, in that it is a volume of very short, illustrative stories and incidents useful in preparing talks for boys and girls.

Talk stuff is always in demand, and this collection is full of vital, interesting, appropriate material, all of which is alive with punch and vigor. There are no prepared talks here, merely illustrative incidents around which talks can be built. The illustrative stories are the items longest remembered and hardest to find.

This little book will prove to be a valuable companion to all who are called upon to talk to boys and girls, and it will be the most wholesome and stimulating of reading for boys and girls themselves.—B. S. M.

You and Your Camera

By Eleanor King & Wellmer Pessels (New York: Harper & Brothers, 1936) 63 pages, cloth, \$1.75.

This beautifully illustrated and artistic book tells amateur photographers how to take good pictures, not from the technical angle but from the artistic angle. Not *how* to take, so much as what to take. It shows how a commonplace scene or object may be made into an unusual photograph.

The accomplishments of many amateur photographers and the stories behind many famous shots are told in interesting fashion. Fully half of the book is devoted to prints of photographs of unusual merit and beauty.

This will be an excellent book to have in camp. Possessed with its information, the camper's output of snapshots would surely show an improvement in quality.—B. S. M.

Tuning In With Dad

By Frank H. Cheley (Elgin, Illinois: David C. Cook Publishing Co., 1936) 104 pages, cloth.

A collection of "short wave chats about personal matters," these chapters take the form of intimate conversations between son and dad. They deal with those personal problems that loom so large to the adolescent boy, concerning which wholesome and reliable information is so hard to find.

Three types of people will find this little book worth many times over its cost: It will be read eagerly by high school boys in that the answers to their problems will be found. It will provide leaders of youth with a wealth of suggestions for conversations and conferences with youth. It will be most revealing to fathers in the light it throws in their obligations, and will give them many leads regarding the best approach in answering the questions that will inevitably come their way.

The book is altogether sound and good.—B. S. M.

Safety in Athletics

By F. S. Lloyd, G. G. Deaver, and F. R. Eastward. (Philadelphia: W. B. Saunders Co., 1936) 432 pages \$3.25.

This book provides a wealth of important information regarding the relative hazards of the various athletic and outdoor sports, the injuries common to each, and their causes. After analyzing the hazards of each of the sports common to schools, camp, and playground, the book presents a chapter entitled, "Safety in Summer Camps" which contains recommendations for the handling of typical organized camp activities. This chapter relies heavily on Saunders' work on safety and health in camps. The last half of the book is devoted to the treatment of athletic injuries.

This volume will be of value to coaches, physical educators, athletic counselors in camp, and playground leaders. Its information is significant in the light of the marked trend at present in the direction of increased safety for the player, athletic, and swimmer.

Investing Leisure Time

By Frank H. Cheley (N. Y.: The University Society, Inc., 1936) 126 pages, cloth.

One of a series of ten books on personal engineering edited by the author, Frank Cheley himself writes this discussion on the use of leisure time. In simple, straight-forward and entertaining fashion the reader is told of the art of living, the acquiring of enduring interests which will fill life's leisure moments with joy, the constructive use of leisure time, and the sources of happiness.

The volume is timely, the argument sound, and the advice wholesome. With this first book as an indication, we are looking forward to an enlightening and significant series of ten.—B. S. M.

The Year 'Round Party Book

By William P. Yound and Horace J. Gardner (Philadelphia: J. B. Lippencott Co., 1936) 128 pages, cloth, \$1.00.

The authors of *Games and Stunts for all Occasions*, an outstanding contribution to social recreation of the past year, now give us another significant book in the same field, this one built around red-letter days. There are twelve chapters bearing the titles of the twelve months of the year, each chapter presenting excellent party programs for the holidays and red-letter days of that month. Well conceived arrangements and complete descriptions for the games and activities are listed for such party dates as Lincoln's Birthday, Valentine's Day, St. Patrick's Day, April Fool's Day, and so on. Decorations and refreshments are given their full share of attention.

This is a book of wholesome party recreation, free from objectionable material of any type, thus making it acceptable for use by churches, clubs, schools, camps, and homes.—B. S. M.

Ten Commandments for Canoeists

Build your campfires small, close to the water's edge on a spot from which the leaves and moss have been scraped away. Drown it with water when leaving and stir the ashes with a stick to make sure no live coals are left.

Leave your campsite clean. Bury all rubbish bottles and cans. Never throw glass or tins in the water where others may bathe.

Do not sit or lie on bare ground.

Never run a rapid without first making sure that it can be done with safety. Examine it carefully for logs, boulders and other obstructions. Two canoes should not run a rapid at the same time.

Do not make your packs too heavy; about 40 pounds is a good average.

Avoid crossing large lakes or rivers in rough weather.

Make camp before dark. Erecting a tent, or preparing a meal by firelight, is not easy.

Learn how to prepare simple meals over a campfire.

Unless familiar with wilderness travel, never attempt a trip through uninhabited country without competent guides. Charts of the route and good maps of the surrounding country are essentials.

Learn how to swim and first aid methods.

—*From Canoe Trips in Canada*, Canadian Travel Bureau

(To be continued)

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Group Functioning in Camp

(Continued from Page 19)

the end of bringing about by the reciprocal relation of the two (environment and camper) those changes which make for an integrated personality; that is, an individual who is at one with himself and with the world. The rest, namely camp skills, appreciations, camp citizenship, will flow as easily as song flows from a full heart. It is the full heart that is here being emphasized. This criterion of group value is a severe yard stick which reveals how "short" is that camp which measures its achievements in terms of skills, or "character development," or "good times," instead of in terms of camper integration which these may or may not help to bring about.

There are some camps, despite poor, untrained leadership and little equipment, which campers will vote the best ever and to which they will return year in and year out. The truth is that these campers were happy because they were left to their own devices, that is, to do as they pleased those things which gave satisfaction. They had "fun." This discrepancy between poor means (leadership) and good camper results (fun) should evoke not so much a wonderment at these results having been achieved without techniques; it should emphasize not only the need for satisfying activity which is selected by and meaningful to the camper but also the greater potentialities of such activity under good leadership.

This brings us to a second criterion of group value. A group is educationally significant which permits of camper participation in the formulation and selection of program of activity. As they share in participation, they make the activity their own. With an increase of responsibility comes an increase in interest. The camper who has more at stake in a project feels closer to it. It becomes part of him. Says Dewey *Democracy and Education* "Social environment is truly educational in the degree in which an individual shares or participates in some conjoint activity. By doing his share in associated activity, he appropriates the purposes which actuate it, becomes familiar with its method, acquires needed skills, and is saturated with its emotional spirit."

However, it must be remembered that, with camper freedom to share in joint responsibility for the conduct of the camp community,

must come the sobering influence of wise leadership. Otherwise, a sound principle may lead to unsound practices. The heady wine of unaccustomed power upsets adults, let alone campers. Since they have been brought up in an autocratic environment, (the home, the school) the transition to this new camp environment must be gradual and well planned. Directors, who encouraged camper courts in a scheme of self-government, can recall with distinct pain the poor judgment and cruelty that characterized some of the decisions of these "court martials." The sadistic impulses of the "judges" anaesthetized their understanding and sympathy. Their decrees reflected the so-called justice of the adult world in which punishment, expiation and the "eye-for-an-eye" code prevails. Ridicule, physical punishment, severe deprivations of privilege were sentences that served as a release of their unconscious need of inflicting punishment on others.

We now come to a third criterion. It is embodied in the principle that a group is effective educationally which permits of the full interplay of personalities upon each other. Such a group is socially stimulating. The channels of communication open up in close intimate contact with others. There is created a network of inter-stimulation to which the entire personality of all the group reacts. There is an increase in the frequency and intensity of stimulation and response out of which many life situations come. Each member of the group becomes a conditioning force upon the other. Things begin to happen and individuals undergo experience which is the basis of education.

It would seem that this full interaction of personalities best takes place in the small group. The camper can hide more easily in a crowd than in a limited group, in which he is conspicuous. Conscious that his presence is noted, and that he is expected to do or say something, he desires to make himself felt. Intense and less resistable stimulation breaks through the armor of his reserve. In the close presence of others, he is less apt to think of himself and so he flows outward, bringing to bear on his behavior what he knows. He practises what he has learned. He expresses himself. In the desire to make good, he becomes alert and resourceful.

The small group maintains face-to-face relationships leading to the establishment of rap-

port and friendliness. At what point in the size of the group such a sensitivity to others is no longer possible, it is difficult to say. However, we know that point has been reached when too many of the group sit back in passivity, leaving the field of action to more aggressive.

In the light of these criteria of group values, it would seem, generally speaking, that the tent group can be one of the most significant camp groups. Looking at it from the camper's point of view, we find that he is frequently more concerned about which of the tent groups he will join than he is about other activity. Days before camp opens, he or his parent may request assignment to a specific tent. Sometimes enrollment may be made conditional upon the granting of the request. The camper attaches considerable importance to the tent group. He sees in it a substitute for the home he has just left, with its associated sense of love and security. He wants to live under the same roof with those he knows and likes. The tent is the symbol of the family unit. However, in time he soon gets over his dislike of being in the same tent with strangers as in the process of living together with them, a new "family" is formed.

Living on a plane of intimate personal relationships, he finds satisfaction in the response, recognition, and security afforded by such a primary group. There is the sharing of experiences, the exchange of impressions, the comparing of notes, the pooling of criticism in those moments of leisure, during the day, before falling asleep, and before reveille. Undistracted by the requirements of counselor or activity, campers relax into freely flowing conversation about themselves. There is the free impact of personalities. The tent is home to them where they can be themselves. It is here where the camper can have a sense of belonging in a group of which he is an integral part. Here is shared living with its joint responsibility in the care and upkeep of the tent and its grounds; in the maintenance of group standards in inter-group camp activities; in the creation of tent name, songs, cheers; and in other specific tent activity. There are acceptances of tasks in the interest of the whole group. The group pressures are strong and few fail to be affected by them. In this group they live, work, and play together.

Out of this intense socializing, emerge soci-

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See Page 31

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ally desirable attitudes, and standards; that is, provided the membership of the group is wisely selected and the leadership is effective. Otherwise, in place of a harmonious group, is a collection of campers bent in different directions. The tensions and strains and open conflicts arising among campers who cannot get along with one another, render the tent group negative if not harmful in its influence.

While the tent group presents these potentialities, it need not necessarily be the only group in camp that can serve as the effective "family" unit. The activity groups or any of the "unofficial" groups heretofore mentioned can likewise fulfill this function. These are less likely to assume this role when the tent groups successfully carry on. The fundamental need of the camper to have a sense of belonging will find satisfaction in one group or another.

Several qualities of the activity group can be noted which can make it the "home" of the camper. In the first place, the group, rather than the activity, is stressed. Activity in itself is inadequate to create a "we-ness" of feeling. This sense of community feeling is established through practice of collective action. This means common projects of vital concern to all group members. In the second place, the group meets frequently enough to keep the stream of group consciousness fairly continuous. Thirdly, the group is small enough to permit of the interpenetration of personalities. Lastly, the leader establishes a rapport with the group to whom he becomes a substitute parent.

While looking at camp from the group angle, we are not unmindful of the fact that this is a partial view of the totality of the camp situation. However, it may be stressed that much of the value of the camp to the child lies in the fact that his experiences take place in the *group*. It is an invaluable educational instrument. While not an end in itself, the group is effective social milieu. Its social stimulation releases energy, accelerates effort, establishes standards, provides satisfaction of deep human needs. It is dynamic environment facilitating the functioning of the social processes through which the individual achieves satisfaction and growth. The group is mental therapy for those who need to project themselves outward to an objective world. It is an inescapable reality, a "stubborn fact" to

which adjustment must be made on a reality level.

Nevertheless, when all that is favorable has been said about the group, there is a negative aspect which is not so socially desirable. This can briefly be indicated. In the first place, the group demands conformity. It is the price paid for belonging. In it there is the dislike of the unlike. A premium is set on uniformity. Instead of encouraging differences and weaving them into an integrated unity, the group may penalize deviations with subtle and overt forms of disapproval and coercion which wither the strong and crush the weak.

Under group pressure, independence of judgment gives way to group bias. Few care to stand out alone against the group. The minority position becomes uncomfortable to maintain. We speak our minds when all we may be doing is repeating the cant of the group. Climbing the band wagon is the climb to a feeling of security the group gives.

Camp, as a group, can be dominated in varying degrees by such undesirable pressures. Because it is a controlled environment, this injurious aspect of the group can be minimized if not entirely removed. The counselor can be on the alert to see whether the camper is motivated by fear of group disapproval and hides his real interests under its domination. Individuality should be encouraged. Group controls must be wisely used. Only as the camper accepts them through understanding and not through fear will he appropriate unto himself the standards implied in them.

Aside from this social liability of the group, there is the further fact that the learning process for some campers may be slowed up in the presence of the group. In swimming instruction, for example, while many learn faster when taught in a group, others learn much faster when taught by themselves. Sometimes it is not the fear of the water as much as the fear of ridicule that makes campers resist instruction. Exposure to others of their incompetence lowers their status. Criticism accepted in private becomes acid sharp in public. Ignorance is less a price to pay than that of social ignominy. Private instruction and guidance in camp must be provided for those so affected. While for some, the group can be socially stimulating, for others, under certain conditions, it can be socially inhibiting.

Then there is the adverse effect of the group



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The Camping Magazine
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on thought. The influence of the group on the thought of its members has been pointed out by Allport *Social Psychology*. He experimented with students writing arguments on given subjects when alone and in a group. In group work, they produced a greater number of arguments but while working alone two-thirds of them produced a higher percentage of the best arguments.

From all this, it becomes clear that individualization and socialization must supplement each other in the degree required by the needs of each individual if the group is to be effective. There is a shifting of emphasis on these two processes, dictated by the nature of the personality of the camper. What happens to the individual camper in the social process becomes the clue as to the approach best suited to him. Two campers may be exposed to and participate in the same number of groups and yet one may attract and make friends and the other fail to become a member of any of the groups.

Summing up what has been said, we find the camper wants to belong, and wants to be himself. The director, recognizing both the assets and the liabilities of groups, can provide for a satisfaction of camp desires through the creation of satisfying groups controlled to the individual personality of the camper.

Because of its small and varied groupings, because of its supplementary individual approach, and because it can also relate the camper to the larger camp group, with its greater variety of experiences and persons, camp possesses those means, which, when implemented by wise leadership, make it a significant educational agency.

Mountain Climbing

(Continued from Page 14)

the orange, which should be in every lunch, until last; it is your "drink of water," and if eaten after the sandwiches will successfully stave off thirst until you descend to a spring or mountain stream. Be sure to clean up all papers, orange peels, or other debris. Dispose of them under a rock, or if there is no fire danger, the former may be burned. Nothing is more unsightly than a mountain top strewn with luncheon remains from a party of campers.

7. *Do not throw stones from the summit or*

along the trail.—This seems to be a "natural" tendency in many people, some of whom will expend untold energy in trying to dislodge a boulder to see it crash down the mountain side. Especially where hairpin turns feature a trail, this is an exceeding dangerous sport and may result in injury or death to others coming up the trail, who cannot be seen from above.

8. *Nature Lore.*—Study previously the available history and biology of the mountain, and interpret it *in an interesting way* during the frequent stops on the way up, and at the summit.

If in the Northeast where a large proportion of all organized camping is done, capture the imagination by describing how the great ice sheet advanced and finally engulfed the mountain, slowly pushing southward all plant and animal life. In the case of the former, migration of course took place through seeds which found it possible to grow only toward the south. In this way, over thousands of years, plants as well as animals "moved" back away from the ice. Along the trail will usually be found huge boulders weighing many tons, of different rock from that on which they rest. These were brought down from farther north, and left when the ice finally melted. Look for scratches or ridges on otherwise smooth rock surfaces showing when the ice ground and chiselled by means of stone fragments embedded in it. Also find where layers or slabs of rock have been separated by subsequent frost action.

Be sure to notice during the ascent how the forest changes from one of broad-leaved trees (maple, birch, and beech), to one of spruce, and how these trees become smaller until timber line is reached. Here, where great ex-

tremes in temperature and high winds are experienced, growth is so slow that "trees" two feet high are forty to fifty years old, and bear mature cones. In fact as far as plants are concerned, an ascent of a thousand feet is equivalent to a journey northward of several hundred miles, so that in an afternoon's climb in New England one can visit a typical northern Canadian forest. Above the tree line, dwarf alpine plants, some suitable for the rock-garden, take advantage of little pockets of soil and bloom luxuriantly. Many of these species are now native only in the far North or on mountain tops where other plants cannot exist. During the slow return of plant life northward behind the melting ice, these alpines were once generally found throughout the neighborhood, but as the climate became warmer they were crowded upward toward the mountain tops where they are now isolated. Perhaps the most interesting are the myriads of lichens of varying hues which cling tenaciously to the rocks and serve as pioneers in soil building. They secrete substances which dissolve minute depressions in the rocks and also serve as "islands" to catch windblown bits of soil. In this way, a bare rock eventually supports not only lichens but also mosses, herbs, and finally even trees. The above features are examples of which there are many to be found during a day's climb.

9. *Do not race on the way down.*—This is important at least over the rougher portions of the trail. A sprained ankle is not a fitting climax to a mountain trip.

In conclusion, mountaineering when done properly is not only fun but a source of deep and lasting satisfaction. A truly healthful and character-building activity!

What Call Do You Use?

On page 11 of this issue the editor has described the type of horn he prefers in camp. Surely there are other types of calls that serve to add a romantic touch in other camps. What call do you use in your camp? Won't you describe it in a one-page article for a future issue? Send your manuscript to the Editor, Camping Magazine, Lane Hall, Ann Arbor, Michigan.

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Nights in the Bath

(Continued from Page 15)

literature of the race we find experiences that match our own, that give us fresh courage, that displace with understanding the solitariness that had shut us in. Larry was in truth an adopted child. He knew no other adopted child until he met the boy in the bulrushes.

The story of Phaëton, son of Apollo, interested him greatly. I follow the account as given by Ovid's *Metamorphoses*, wherein Phaëton goes to the "bright abode" of Apollo and so pleases his illustrious parent that the latter promises to grant him any wish. Phaëton immediately asks permission "to guide the Sun's bright chariot for a day" and with disastrous results. On the next night Larry began: "Phaëton one day went up to his father's house and it was *some* house, I tell you. Apollo was glad to see him and he said, 'Hi there, Phaëton, what can I do for you? You can have anything you want!' and Phaëton said, 'Pop' I want to drive the car today!' Then was his ole man sore. He knew that kid couldn't drive a car but he'd promised him, so he said, 'Don't you drive over thirty-five!' Phaëton couldn't drive any better than that man down on Guard Avenue. He ran into everything he met and the car caught on fire and there wasn't any wrecker to tow him in."

But Phaëton was a moral tale compared to Prometheus. I had to get out of that incident the best way I could. I was a kind of guest in this house and could not sponsor rebellion in the young. I had to soft-pedal the taking of the fire and divest that hero of some of his more daring characteristics, for Larry took them all very literally. He modeled his acts after them. Consider, for instance Cimabue, at least the Cimabue of Vasari. I had told him of Cimabue and Giotto, especially of Cimabue's father's finding him watching the painters at work instead of being at school. His father did not scold him, for it was a great honor in those days to have a son who wanted to paint. His father with tears of joy said, "Cimabue, do you want to be a painter?" and Cimabue said, "Above everything, father."

Soon after this Larry went to his father and said, "Pop, you've never asked me if I want to be a fisherman. Cimabue's father said to him 'Cimabue, do you want to be a painter?' and Cimabue said, 'Oh boy, pop!'"

"Well, Larry," said his father, "Do you want to be a fisherman?"

"Oh, boy!" said Larry.

But of all the heroes and heroines of these nights in the bath, it was Odysseus that won his complete affection. He was ten when he came upon Odysseus and ten is, I believe, the proper time for making his acquaintance. Certainly that hero never had a more loyal admirer than Larry. I remember well the night when Odysseus came in. I told the story of Odysseus' return to his home in "sea-girt Ithaca" after his long years of wandering, of his finding the suitors of Penelope there.

"What's a suitor?"

"Oh, they were some people that liked Penelope."

"I see. A suitor is a boy-friend."

I continued with the scene of the contest of the bow, where all the suitors had tried and failed. As Odysseus in disguise stepped forward to take up the bow, Larry's enthusiasm grew to white heat. I said, "He surveyed the great bow up and down. He plucked the string which sang like a swallow's cry. He notched the arrow to the string and drew. Larry leaped up in the tub, threw his washcloth in one direction, his brush and soap in others and shouted, "Atta boy, Odysseus, do your stuff!"

Then did I know that Homer had come into his own.

And now, as I turn to a summer in a children's camp, I have confidence that other children will find the great literature of the past and of the present within their own experience. Ovid and Homer, the Bible, Vasari and others of this company, will go with me as "program material." I am sure that they will make good in any evening program, with or without bath!

The Camp Counselor as Companion and Guide

(Continued from Page 17)

cance, and every effort to make one's own life square with the ideals upheld would be a joy.

The counselor who can become the hero or heroine of his or her campers and can keep this hero worship objective and unemotional will have few if any problems of discipline. Friction even between the campers themselves will be reduced to a minimum. Cabin duties will be performed gladly. Participation in activities will follow upon the mere suggestion from the counselor. A fine comradery in the cabin group will help to cement camp friendships and add to the joy of the camp experience. There will be no difficulty in securing a response to reveille and taps. The friendly relationship between counselor and boys and the fine cabin spirit will facilitate all kinds of social and emotional adjustments. The counselor's love for his campers will make him study each child's interests and be alert to each child's needs. The campers will have such confidence in their counselor that they will go to him with their troubles and aspirations, making possible the personal guidance youth needs when facing life situations requiring more experience than their years afford.

If a counselor is really worthy of the respect and confidence of campers and can win their respect and confidence by winsomeness of personality, intelligent dealings, and sincere friendship, his companionship and guidance will achieve those results in growth of personality, character, and happiness that parents and campers most desire from a camp experience.

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The Future of Camping

(Continued from Page 5)

hours a day; it presents various types of social situations with children of approximately the same age; it stimulates naive and spontaneous behavior which adds greatly to the reliability and validity of investigation; and it permits simultaneous observations which are extremely difficult under ordinary circumstances. It requires no stretch of the imagination to see great possibilities in the camp as a laboratory for the study of youth.

The camp as an added facility for the training of teachers presents unrealized possibilities. Teacher training institutions are sadly negligent in preparing their students to understand and know children as human beings. Statistics, drill, learning curves, I.Q.s, tests and class management, swarm in their courses, but the child is not known. Where can one learn to know children? In our academic institutions one can take courses in social work and visit the homes of the poor. Or one can take a course in clinical psychology and study the behavior of abnormal adults. In Teachers Colleges one can take practice teaching. But the process of teaching is so absorbing that the child as a human being is lost in the fog of lesson plans. Where can one learn to know children—reasonably normal children in a reasonably normal environment? The writer believes that the camp offers an unparalleled opportunity to gain this neglected type of knowledge. The children are there for twenty-four hours a day. The program is informal. The personality of the child may become object of central concern.

The School of Education of the University of Michigan in co-operation with the W. K. Kellogg Foundation of Battle Creek, Michigan,

has already established a precedent in this field by inaugurating a course for teachers in child guidance at the Pine Lake (Doster, Michigan) camp of the Kellogg Foundation during the summer of 1936. This venture is only a beginning but it indicates the possibilities for teacher training which the camp affords.

If the camping movement should develop along the lines already mentioned in this discussion, the professionalization of the camping service will become a major problem. Just as the public school system gave rise to problems of professional training so will an extension of camping service produce analogous problems. Camp administration, counsellor training, the psychology and health of the camper, the curriculum or camp program, measurement and appraisal of outcomes, camping personnel, public relations, the development of minimum standards are some of the questions which will require professional and scientific investigation. As the data in these various fields accumulate and as the demand for trained leaders grows institutions of higher learning will introduce courses in camping. What division of a University will take over the function of training in camping is not important. It will require the collaboration of many related departments. But the coming professionalized training in camping is inevitable.

This discussion has only trimmed the edges of the problem. No attempt has been made to detail these various trends. The reader will be impressed with the fact that in practically every development reference has been made to some slight practical beginnings in that area.

But nearly every suggestion contained in this article already has a slender manifestation in present-day practice. This point should impress any one interested in the camping movement with the fact that this article is not a wild speculation, but merely an extension of those obscure scattered and adventurous practices which somewhere are already in existence.

This fact should shake the hard headed skeptic in camping out of his lethargy. The future holds abounding possibilities for variations in the camping movement. It awaits people of imagination and energy. The schedule and rate of development of these various possibilities cannot be estimated with accuracy. But that some day these trends will materialize, seems to the writer to be the soberest kind of fact.